Missionary Work - 1913.

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SIGNIFICANT FIGURES

In the January number of the "Missionary Review of the World" are some very suggestive and valuable tables, giving the statistics of the Protestant Foreign Missionary Societies of the world for 1912. These tables have been very carefully compiled, and are remarkable for their wide scope of information. Every feature of the operation of all the Foreign Missionary Societies in the whole world which can be represented in statistics will be found in these tables, and every question that can be answered in figures is answered in the thirty-three distinct columns which are used.

It doubtless will surprise many to learn that there are Foreign Missionary Societies in nearly every country on the globe. We do not refer to the fact that some of the great missionary societies of this country and of Great Britain carry forward missionary operations in almost every land, but to the fact that there are distinct societies for the spread of the gospel organized on all the continents and in almost every nation. There are, for example, six Ceylon societies, ten Japanese societies, three societies in Korea, sixteen societies credited to China, and no fewer than twenty-four to India. Africa also appears on the tables with several Foreign Societies to its credit. Of course, these societies are not to be compared with the strong societies of England and the United States in resources or scope of operation, but it is worth knowing that Christianity wherever it exists in these days manifesting its essentially missionary character.

Some of the figures we reproduce below. The first table shows what Protestant Christendom is doing for the conversion of all peoples to Christ. "Home Income" refers to that received from what is called the "home base;" "Field Income" to the amounts collected on the fields for self-support.

Christendom	Home Income	Field Income	Missionaries	Communicants
Canada	648,010	31,447	541	15,209
United States	14,942,523	3,641,585	8,037	781,454
South America	17,291	36,282	152	
Great Britain	9,889,012	2,550,015	10,423	597,826
Europe, Continent	3,727,084	765,299	3,631	617,978
Africa	310,048	539,905	521	231,551
Asia	368,654	254,313	364	324,325
Australia	501,779	83,410	423	75,827
Grand Total	30,404,401	7,902,256	24,092	2,644,170

It will be observed that there is a large measure of self-support on all the Protestant Missionary fields.

The second table shows what the leading missionary societies of the United States and Great Britain are doing, so far as figures will tell a vital story.

Societies	Home Income	Field Income	Missionaries	Communicants
American Baptist	1,130,531	818,422	714	156,897
Southern Baptist	580,408	77,872	267	24,689
American Board	1,062,443	314,040	621	77,651
Methodist Episcopal	2,450,381	817,662	1,238	174,876
Meth. Episcopal, South	894,777	59,248	354	29,825
Presbyterian Church	2,877,845	501,192	1,082	115,976
Presbyt. Church, South	501,412	45,435	243	24,721
Protestant Episcopal	784,883	130,470	315	12,066
United Presbyterian	364,340	232,620	201	39,984
Christ. & Miss. Alliance	307,104	10,000	258	4,500
Propagation Society	1,035,619	220,000	822	83,875
Church Society	1,829,413	25,892	1,344	113,447
Wesleyan Methodist	795,757	1,044,425	535	140,671
London Society	797,195	218,596	482	88,306
English Baptist	509,465	34,451	459	22,970
British Bible Society	1,255,606		32	
China Inland Mission	365,688	85,457	1,009	26,354
United Free Church	737,845	508,690	513	56,191

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It will be observed that there is a marked difference between these leading organizations in the matter of self-support on the field, as well as in the results of their operations.

The third table shows the increase of 1912 over 1911 in the items in-

Item	1911	1912	Gain
Home Income	$25,297,074	$30,404,401	5,107,327
From Fields	5,519,174	7,902,256	2,383,072
Missionaries	22,058	24,092	2,034
Native Workers	88,309	111,982	23,673
Communicants	2,304,318	2,644,170	340,852
Adherents	2,571,136	3,411,255	840,129

It should be said that more complete statistics account for a part of the above good showing in the matter of increase. "The Missionary Review" seeks to give a general, world-wide view of Missions at home and abroad, such as will stimulate missionary leaders and other intelligent Christians, and educate them to take a deeper interest in their own denominational work.—Pittsburgh Advocate.

INTER-RACIAL CONTACT AND SOCIAL PROGRESS

The earliest relations of Negroes and whites in this state were as slaves and masters. Black servants were a distinct group from whites from the beginning, and public sentiment and law both tend to emphasize this separation. In 1700, laws were brought before the General Assembly looking toward separate criminal proceedings for the two races.

Negroes early awakened suspicion and were deprived of the privilege of carrying fire-arms, of congregating and of free movement on the Sabbath days. As early as 1714, a group of Quakers, who as a class, were always the best friends of the Negroes, passed a resolution to give the Negroes a burial place separate from the whites. Indeed, all through the period of their long and courageous activity on behalf of the Negroes, the Quakers always encouraged independent action among them, believing that such action, though separate from the whites, gave Negroes self-confidence and opportunity. Hence, they aided them in establishing separate places of worship, separate schools, separate beneficial societies, separate burying grounds, etc.

Negroes are almost entirely separate from whites in the church. They have been so for a century. The first separate Negro church was organized in Philadelphia in the eighteenth century, because the white Christians would not permit their black brethren to sit on the same floor with them, or to kneel at the same altar. Negroes had to sit in the gallery, or in some part of the church set apart for them, and were separated even at the communion altar. They naturally rebelled against this as being un-Christian and thus began separate Negro churches.

It is quite significant that perhaps there is no part of our social life where the races are so distinct as they are in the church, which in theory, at least, is the strongest advocate for fellowship and brotherhood. To-day the great mass of Negroes never enter a church where whites worship. Two-thirds of the Negro church members are Methodists and Baptists and have their own conferences and conventions, bishops and executive general officers, as well as their own pastors.

The Presbyterian, Jan. 2nd & 2nd
1/15/13

The Baptist Foreign Mission Board has sent out programs to all of the Baptist Sunday schools in the country for the annual rally which will take place Sunday, March 23. Dr. L. G. Jordan, the corresponding secretary, whose address is 624 South Eighteenth street, Philadelphia, is asking that a liberal donation be given on this day for the benefit of the missionary work. He is ready to receive subscriptions in person and will send out supplies, blanks, etc., to all Sunday schools that notify him of their failure to receive these necessary papers. The centenary of the birth of the great African explorer, David D. Livingstone, will be celebrated this month, under the auspices of the board. Write Dr. Jordan at once, and enclose a substantial check for the relief of our brethren in the Dark Continent, and for the Christian workers who are carrying to them the torch of civilization and salvation.

Age 1-23-13

Ready for a Good Year's Work.

Philadelphia, Pa., Jan. 22.—Dr. L. G. Jordan, secretary of the Foreign Mission Board reports that affairs are well straightened out in the new quarters and the board is pushing for a good year's work. Every effort is being made for the observance of the Livingstone Centenary, March 19-23.

On Wednesday, March 19, one hundred years ago, David Livingstone was born in Scotland. Thirty years of his life were spent in Africa. To him, Dr. Jordan says, we owe the destruction of slavery in that neglected continent, and he died on his knees praying for the long wronged children of that benighted land. The whole Christian world will celebrate this centennial and programs are being prepared which will be sent free to all Sunday schools to be carried out Sunday, March 23.

The office of the Foreign M[illegible] Board is at 624 18th str[illegible] delphia.

They are therefore, outside of the influence of the whites. Only a few Episcopalians, Catholics, Presbyterians, and one group of Methodists have white supervision. The separation has done much to develop leadership among Negroes; it has also robbed both the Negro and the white church of a great deal of sympathy for one another, and consequent spiritual development.

Not only are the clergy of the common Christ in but little touch with one another but still less, the laity, so far as church affairs are concerned. The Episcopalian Church has an association which is supposed to bring together Negroes and whites, but so far as the local influence is concerned, it is but small. A few Negroes attend the churches of the whites, but the number is decreasing. Where they attend in large numbers, they are often advised to withdraw and form a separate church; where there are large numbers of children in the Sunday School, they are in separate classes or a separate school is formed. In Philadelphia several hundred Negroes are connected with one of the largest Episcopal Churches, as members of the church and pupils in the Sabbath School. In the church report of 1906, however, a separate Negro school building was recommended. Very few of the churches have white pastors. The Negroes prefer to have ministers of their own race and in no case does the white clergyman minister to a large Negro congregation.

Negro Methodist clergymen are further removed from the white clergy except in one branch. In the Methodist Episcopal Church, there is a separate conference, but the presiding bishop is white, and most of the general officers are also white. The annual conference is a part of the general conference which is composed of both whites and Negroes. The Baptists were, up to but a few years ago, members of the Baptist Association, which makes no distinction in color. But with the great increase of Negro Baptists, they have established separate bodies of their own. There is now a colored Baptist Association in Pennsylvania which is not associated with white Baptists. Both the Methodists and Baptists maintain in the larger places, Pittsburg and Philadelphia, separate ministers' meetings for the discussion of local topics.

The Episcopal churches are organized in the main, along racial lines, yet they are not supervised by Negroes. Some of the vestrymen in Episcopal churches are white and some Negro churches have White pastors. The church convocations include Negroes as well as whites. In the publication of the minutes of the General Assembly, the Negro ministers and churches are not named according to color. There is, however, among the Negro clergy of the state almost entirely unanimity with regard to the advisability of appointing separate Negro bishops for Negro dioceses in the South. In the Presbyterian Church, the Negroes as a rule, are separated from the whites in individual churches. The clergymen, however, are members of the same Presbyteries and Synods without distinction of color. Unlike the Episcopalians, the Presbyterian clergy opposed separate Presbyteries when the General Assembly several years ago sent the suggestion down to the various Presbyteries to be voted upon. In the Catholic Churches there are no Negro clergymen in this state. The ministers of the Congregational Churches are all Negroes.

(To be Continued.)

Yearly Receipts $60,000.

The Parent Home and Foreign Missionary Departments of the A. M. E. Church is located at 61 Bible House, Astor place. It has been conducted at this place since 1885, offices being opened at that time by Bishop W. B. Derrick, who succeeded the Rev. J. M. Townsend. Dr. Townsend had served five years, having the office in Richmond, Ind., and resigned to accept a position under the government. Bishop Derrick served as a secretary and treasurer for eleven years and was succeeded by Bishop H. B. Parks, who served twelve years. The Rev. W. W. Beckett, following Bishop Parks, served four years, and in May, 1912, the Rev. J. W. Rankin, D.D., was elected.

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Rev. J. W. RANKIN, D.D.

The yearly receipts have grown from $700 to more than $60,000 in 1912. The secretary has supervision over the missionary work, appointing and locating the missionaries, and paying their salaries as set by the Missionary Board. All reports come directly to the secretary and he submits yearly reports to the board. The board is composed of ministers from the fifteen Episcopal districts of the church.

In the home field missionary conferences, especially in the South, are furnished missionaries on the recommendation of the Bishops, but the appropriations to pay them are made by the board. The missionary payroll amounts to $2,600 yearly. Six mission schools are supported, two of which are in South Africa. The Bethel Institute at Cape Town was established ten years ago by Bishop L. J. Coppin for the education of natives in the Transvaal, and is under the supervision of Bishop J. Albert Johnson. $11,000 were appropriated to start the work, and $33,000 were required to complete it. It has the largest faculty of any school supported by the board.

Wilberforce Academy is also located in this section, with a faculty of six, one of them is a native educated in the English schools. The others are sent out from this country.

The Shaffer High School is located at Athington, Cape Palmas, West Africa, with the Rev. H. G. Knight, from Indiana, as principal. This is a parochial school, with four teachers and has been in existence five years. Mrs. Thompson, one of the teachers, left this country with her parents when a young girl and has been raised in Africa. Besides these schools there are located at every mission station a school for the native children taught by the pastor and his wife.

Bishop C. S. Smith, M.D., D.D., is the president of the department and the Rev. Dr. Rankin, secretary and treasurer, has as his office assistants Miss M. T. Osborne, from Waterville, Me., as bookkeeper, and Miss Fannie L. Garland, from Waxahachie, Tex., as private secretary and stenographer. Dr. Rankin published from his office the Voice of Missions, a monthly publication in the interest of the missionary work of the department. Dr. Rankin has been successful in the first half year of work and is trying hard to establish a new record for the department.

The mission field covers Africa, West Indies, Hayti, Cuba, South American and British and Dutch Guiana.